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SIR HENRY COTTON, K.C.S.I.

Sir Henry Cotton was born at Kumbakonam in the Tanjore District in the year 1845. His father, Mr. Joseph John, entered the Madras Civil service in 1831 and retired in 1863. His grand father and great grandfather had seen distinguished service in the East India Company.

He was first sent to Oxford for education and then to London. In the latter city he joined the General Department at Kings College where he earned distinction in English History and Literature.

His Indian career began in October 29, 1867 when he was posted as Assistant Magistrate in Midnapore District. For ten years he occupied various posts in the Judicial and Executive Departments and in the Secretariat. From Collector he was transferred to the Board of Revenue as Secretary. In 1887 he was appointed to act for one year as Commissioner of Police and Chairman of the Corporation of Calcutta. He was then made Revenue Secretary, then the Financial Secretary and then Chief Secretary to the Government of

Bengal. During his service in the Government Secretariat he became a Member of the Legislative Council; and when the Calcutta Police Commission was formed he was appointed President of the Commission In 1892 he obtained a C.S.I. In 1896 he became Home Secretary to the Government of India. Within a few months he became the Chief Commissioner of Assam. During his career as the Chief Commissioner he was made a K C S.I. He held this office till 1902 when he retired. His career in India was one of untainted brilliancy all throughout.

Unlike most Civilians, he seriously took his official duties which he discharged with remarkable activity.

The trammels of official duties did not preclude him from writing and speaking very often on all Indian matters of interest. More than once, articles over his name appeared in the papers, and whenever opportunity occurred he spoke with authority and experience In one paper he vividly wrote what are the needs of India and the duties of England towards India He wrote a book entitled *New India* or *India in Translation* and published it in 1885. While addressing an audience in the same year Mr John Bright said :—" I have been reading within the last few days a very remarkable book called 'New India or India in Translation' the author of which is Mr Cotton of the Bengal Civil Service Nothing could be happier for this country and India in regard to Indian questions than that the book should be carefully read by every man who, during the last fortnight, has been elected to sit in the House of Commons".

He is an active philanthropist which impelled him to seek the good of the Indians in every possible way. Wherever possible he strove to ameliorate the condition of the Indians. He befriended the Bengal youth and without losing any opportunity impressed on them the necessity of cultivating the virtues of the West as well as the East.

He took lively interest in all the affairs of the students. Year after year he was called upon to deliver speechs in connection with the commemorations of the schools and colleges and all his speeches contained sound and useful advice to the students. He said that the influence of English education sowed the seed of self-respect and independence in those who received it and he did not quite agree with those who brought the charge of irreverence and undutifulness against them But he administered a warning. He said: —The " Indian races are pre-eminent for their grateful, reverential, and religious instincts; these are oriental virtues which must allow nothing to obliterate; at the same time undismayed by hostile criticism you must foster self-respect, self-control, and all those emphatically occidental virtues which are the outcome of the struggles for freedom which have only been successful after centuries of effort in Western Europe."

He did not quite endorse the utility of moral text books. His opinion in regard to the instruction of youth in virtues pointed to their homes. He held that schools could do very little in this direction He said :—" Boys are boys all the world over and nowhere do I believe that their character has been moulded for good or bad by the books they read as school exercises; it is moulded partially by their teachers, more by their friends and most of all by their parents, their brothers and sisters at home. It is the influence of the family circle which shapes the morale of youths in all countries and certainly not less in India than elsewhere. Where then we see a tendency in the young generation to become disrespectful and turbulent. Let us remember that the blame belongs not only to the system of education but also to the parents of the boys who do not always exercise over them that healthy influence which ought to have".

He considers that the system of early marriage seriously interferes and menaces the growth of morality among the young. The argument that early marriage protects young people from all temptation to immoral purposes since their affections are in time fixed by such marriage is not endorsed by him He holds that moral training consists in the control of youthf ul appetite and thereby providing means prematurely for the gratification of it. All occasion for exercise of moral restraints are removed and this is a distinct loss to the cause of morality. In one place he said :—" The moral training of the young must always be lamentably neglected so long as the most selfish of all instincts is undisciplined and uncontrolled. The key-note of moral discipline is self-control. The alleged necessity of yielding to sexual appetite at an early age is utterly without foundation and is disproved by the fact that in innumerable cases the desire has been successfully overcome. A life of labour, and, still more, the constant influence of deep family affection, are the best protection in all cases. It is a mother's holiest duty to secure her son against vice, and it is nothing short of a gross insult to human nature to assume that the family influence rightly exercised is not sufficient to preserve the younger members of the family pure in body and mind. Nothing can be more objectionable from the point of view of sexual morality than that from their early infancy, boys and girls should be accustomed to hear from their parents and grand parents about marriages and the relationship between husbands and wives. But that Hindu children are so accustomed cannot be denied. The evil is a palpable one, which it is incumbent on the educated members of the community to eradicate. Legislation or no legislation and be the age of consent under the Penal Code what it may, there is need of a complete revolution in public opinion on this serious and momentous question. Among Hindu families, as at present constituted, the children are not subjected to the moral discipline which is essential to the

proper growth of their body, character, and intellect. Early marriage and all the associations connected with it are destructive to purity and self-control. Nothing is commoner than to have early marriage defended from a moral standpoint; but never was there a grosser perversion of every essence and object of true moral discipline, and it is, above all others, from the point of view of morality that early marriage stands self-condemned".

He defended the much vexed question of caste. He said that caste has served India well in the past and is yet to serve. He said :—" Caste system has its defects undoubtedly, but they are defects more than counterbalanced by the services it renders Those reformers who are in the habit of describing caste as the root of all evils in Hindu society overlook the impossibility of uprooting an institution which has taken such a firm hold on the popular mind. They forget that the attempt to abolish caste, if successful, would be attended with the most dangerous consequences unless some powerful religious influence were brought to bear upon the people in its place They forget also that caste is still stronger as a social than as a religious institution, and that many a man who has entirely lost his belief in his religion is zealous and tenacious of position as a high-caste man, and scrupulously performs all customary rights and ceremonies. Caste is now the frame-work which knits together Hindu Society; it is the link which maintains the existing religious system of Hinduism in its present order. The problem of the future is *not to destroy caste, but to modify it to preserve its distinctive conceptions and to gradually place them upon a social instead of a supernatural basis*".

He believed that it is one of the primary duties of the strong to devote themselves to the cause of the weak and acted up to this belief. He was very kind and accessible to all alike—both Europeans and natives—during the course of his career. It can be put to his credit that never during the course of his administration in various capacities he had found opportunity to fine a subordinate. He fearlessly and firmly pleaded for the wronged in the face of bitter opposition from his own countrymen. He was abused by some of the newspapers also, but he did not find it worth while to engage his attention. The oppression of the Assam coolies by their European masters roused his sense of justice and he took up their cause. He defended the coolies in all vigour without caring the fierce denunciations of his countrymen. The unjust treatment meted out to the coolies made him very indignant. and in spite of all hatred of his countrymen he ranged himself on their side. On one occasion he spoke in the Council Chamber on their behalf with unrestrained force. He

said :—" * * And so the sickening tale goes on. My Lord ! I have said enough. Have I not proved my assertion to the letter ? Do I not well to be angry ? I confess that may blood boils at this recitation of misery and wrong, and I shall be surprised if I do not carry with me the sympathies and have not roused also the indignation of Your Lordship and of the Honorable Members of the Council". In another place he said : "It was curious to note how often, even a quarter of a century ago and from time to time since, I have been the victim of unqualified denunciation in the columns of the Press. Not for the first time have I stood forth as the champion of the oppressed. I have always been the protector of the weak against the strong, and in the discharge of this duty have trod on the corn of many powerful interests. I am old enough to remember how the most illustrious of Indian officials, Sir Fredrick Halliday and Sir John Peter Grant, were attacked with even greater virulence in their day for doing their duty. But time has triumphantly vindicated their reputation ; and I can afford to appeal to the same tribunal. In truth I am little concerned by the ink-slinging of which I have been the target. I am wanting in the feeling of resentment. I am not a good hater. That is a sign of weakness no doubt ; a luck of spirit, I confess. But it so leaves me that I am not very sensibly affected by newspaper attacks. As the old latin proverb says, " there can be no fight when the beating is all on one side". Sir Henry Cotton's steadfast defence of the Assam coolies and his exposure of the tyrannous policy of the tea-planters of Assam brought him into collision with European influence and appears to have been the cause of his not getting promotion to Lieutenant Governorship of Bengal. But the whole heart of the Indians was with him and his departure from India was marked with the sincere and enthusiastic demonstrations.

Sir Henry has a favourable view of the Indian National Congress and its working ; and he sympathises with the aspirations of the educated Indians ; but he points out their defects. He says the educated class is conceited, discontented and self-contradicting. His reasons for this statement go to show that the circumstances under which they are placed produced such results. But he is hopeful. He believes that India will have a bright future.

About the loyalty of the educated Indians Sir Henry says :—" The truth, however, of all manifestations on the part of the educated native community is, as I have already indicated, that they are evidence, not of the zeal of the natives of India in support of our Government, but of their anxiety that the Government may not be replaced by a worse one. They are signs neither of loyalty nor disloyalty. The use of such words as loyalty and disloyalty is

meaningless when applied to the natives of the dependency like India. They are loyal in that they appreciate the advantages of British rule, and are grateful to the British Government for the benefits which have been conferred on them. If this constitutes loyalty, they are loyal. They do not demand that the British ascendancy should be subverted. But they are embittered, deeply embittered, at their exclusion from power, at the deliberate neglect of assurances in their favour solemnly made and repeatedly renewed, at the contemptuous manner in which they are treated by the Europeans and at the insolence with which their legitimate aspirations are spurned and set aside. If it is disloyalty to attempt to wring concessions from the Government by all fair means within their power, they are disloyal. If it is disloyalty, when excluded from office themselves, to watch and censure, often in no measured terms, the abuse of the authority exercised over them by Englishmen they are disloyal. In the formation of public opinion they place themselves in opposition to the ruling race, and in vindiction of their own rights criticize freely the policy of their Governors and the action of the executive and judicial officers of Government. If this constitutes disloyalty, then they are disloyal. But they are not disloyal if disloyalty consists in the feeling that they would wish to see the English Government driven from India. That is not the feeling of the educated classes, and it is not the feeling of the nation. They tolerate the existence of our Government as an irrevocable necessity which has done immense service to them in the past but which they are determined to modify until it adapts itself to changes which, under its own impulse, have come into existence outside its constitution. They claim that the Government should repose confidence in them, and not shrink from raising them to the highest posts in civil and military life. They demand real, not nominal, equality, a voice in the Government of their own country, and a career in the public service".

About the gratefulness of the Indians he says:—"I must say that I have often been astonished at the ebullitions of Indian gratitude which are so frequently evoked when English officials, who draw the whole of their salaries from India have literally done no more than their bare duty to the people of the country in whose service they are employed. The expression of real sympathy with natives is always, in my experience, repaid by a hundred-fold degree of respect and gratitude."

Sir Henry Cotton says that Englishmen never came across the best type of the Indians and it is only the place-hunters and title-seekers who, in their selfish nature, do not care to abuse themselves and redicule their countrymen for the delight of their foreign patrons that come into contact with them. He says:—"The really best men among the

natives of India who influence opinion and lead society not less by their intellectual accomplishments than in virtue of the moral qualities of honesty and independence, are naturally of a more retiring disposition and somewhat proud. They do not care to make the acquaintance of Gorverment officials if they can help it, and they do not thrust themselves on the Government. They are not to be found on railway platforms to receive officials or bid them good-bye ; they do not attend meetings with the sole object of picking up influential acquaintances They do not dedicate books to officials, organise ovations for them, or seek to perpetuate their names by public buildings, roads, and so forth. Wise in their own reticence, dignified in their self respect, the leaders of Indian opinion pursue their own course with as little communication with Europeans as is consistent with the exercise of their full influence. Englishmen hear little of them, and the Government, as a rule, knows them not ; but their names are household words among the homes of their people."

Sir Henry Cotton works heart and soul to the good of the Indians at the cost of his own interests. His defence of the Assam coolies and his exposure of the maltreatment given to them by the tea-planters arrested recognition by the Government of his valuable services and deprived him of promotion which he well merited But his true and unalloyed sympathy with the people of India and his philanthropic self-sacrifice made the whole of India reverence him and to recognise in him the true friend of India. As a mark of their esteem for him, the Indians elected him as the President of the Indian National Congress which is to sit in deliberation by the end of the current month.

SIR T. MUTHUSAWMY IYER.

Tiruvarur Muthusawmy Iyer was born in Vuchuvadi village, Tanjore District, on January 28, 1832. His parents were poor but belonged to a respectable family. While he was very young his father died and the burden of the family fell on the shoulders of his mother. She was intelligent and careful. She longed to give some education to her dear Muthusawmy. With the small fortune she possessed she removed to Tiruvarur where he received a rudimentary knowledge in Tamil. But her means were scanty and would not permit him to remain long in school and he was forced, rather too early, to seek for some means of livelihood. He became a clerk to a village karnam on a salary of rupee one per month, but his beloved mother did not live long enough to enjoy even the pittance he was able to earn. She died soonafter.

Young Muthusawmy continued in the service of the karnam until 1846 when he found a patron in the person of Tahsildar Muthusawmy Naicken who was so much struck with his intelligence and industry that he gave him a situation in his office. The Tahsildar had a high opinion of him and the following incidents would give clear incite into the way in which he happened to form this opinion. On one occasion the Tahsildar received a report informing of a breach in an adjoining river-belt and being anxious to get some information about it he sent for a clerk in the Taluk Office. But at that time there was none in the Taluk Office except young Muthusawmy who made bold to approach the Tahsildar and await orders. The Tahsildar put the report into Muthusawmy's hands and asked him if he knew anything of the breach. He said he would immediately get the information required and taking the report with him he went to the place, and ascertained the extent of the breach. He also obtained information as to where the materials for its repair could be procured and in a very short time submitted a report giving all the necessary information. The Tahsildar was not at first prepared to put faith in the report of the boy Muthusawmy; but the urgency of the occasion was

so great that he signed the paper and sent it on to his office. In the meanwhile his head clerk appeared, and on reference being made to him by the Tahsildar the report was found to be correct in all details. On another occasion a mirasidar who owned lands in more than twenty villages of the taluk came to the Tahsildar to ascertain the amount of his arrears of land tax due by him, and the Tahsildar was unable to furnish the required information without consulting his clerks. He found however young Muthusawmy standing near and asked him if he knew anything about it. The Tahsildar was surprised to receive an answer which was, on verification, found to be accurate. Young Muthusawmy thus rose in the estimation of the Tahsildar who foresaw that he would one day become a great man.

Muthuswamy had a great desire to study English but had no means to do so. During leisure hours he frequented the school to see what was being done there. By repeated visits he was in a few days able to learn English alphabets, but his narrow means precluded him from attempting to study. The Tahsildar had a nephew in whom he was much interested. And during his leisure hours he taught his nephew and young Muthuswamy the *First English Reader*. On one occasion the Tahsildar gave them both a week's time with intention to know to what extent they paid attention to their studies. When he examined them both at the end of the week he was astonished to find Muthusawmy to have gone through the whole book while his nephew had read only a few pages of it. This incident made the Tahsildar realise how promising young Muthuswamy, was and he at once made up his mind to give him better education. The Tahsildar sent Muthusawmy to Negapatam to prosecute his studies and placed him under the guardianship of his brother there. During the time he stayed there, he gave sufficient proof of his intelligence and laborious nature. He was then sent to the Madras High School by his patron with a note of introduction to Sir T. Madava Row who had just then closed his distinguished student career. Guided by Madava Rao he put himself heart and soul into his study and before long began to be distinguished himself. Year after year he won prizes and scholarships and Mr. Powell, the Principal of the High School, took a deep interest in young Muthusawmy. Mr. Powell was a laborious and conscientious educationist who in the discharge of his duties in cultivating the intellect of

his pupils succeeded marvellously and won their affection. Muthusawmy was his favourite. After the day's work in school Muthusawmy would take lessons in astronomy from Mr. Powell who would often detain him in general coversation until so late as nine in the night and drive him home to Mylapore and leave him safe at home. Mr. Powall took such a deep interest in Muthusawmy that he often audited his monthly account at home.

Muthusawmy showed a remarkable intellect throughout his student career and was able to win some of the best prizes in the school. In 1854 he competed and carried away the prize of Rs. 500 instituted by the Council of Education for the best essay on "National vices and means to rectify them." Mr. Justice Holloway was attracted by his answer paper and he observed:—"Mr. Muthusawmy is one of those whose intellectual attainments any country may justly be pround of." Sir Alexander Arbuthnot, the Director of Public Instruction and Mr. Justice Holloway were the Secretaries of the Council of Education and both of these high officials had often admired the intelligence and intellect of young Muthusawmy. The Council bestowed on him the prize of Rs. 500 and he was gazetted as "being fit for any service under the Government." Mr. Powell was very highly pleased to know his favourite to have been the winner of the prize and said that this money would form the nucleus of a fortune which would assuredly result from the distiniguished career in store for him. Muthusawmy kept the prize-money aside and never spent a pie of it in all his lifetime.

Muthusawmy was advised by Mr. Powell to go to England to study for the Civil Service; but his married life precluded him from doing so. Soon after he finished his studies in the High School, his distinguished student career got him an employment as a tutor on a salary of Rs. 60. Next he got the Record-keeper's post in the Tanjore Collector's Office where he remained until the beginning of 1856. Early in 1856 Sir Alexander Arbuthnot, the Director of Public Instruction, who, as one of the Secretaries to the Council of Education, had a full knowledge of his ability, took him to his own department and appointed him as the Deputy Inspector of Schools on a salary of Rs. 150. Here he earned a name by his powers of organisation. But his connection with the Educational Department was soon severed. He appeared for the "Pleader's Test" which was just then instituted by the Madras Gov-

ernment and was the first of the only three candidates that came out successful out of the lot that appeared with him. His examination centre was at Kumbakonam and Mr. Beauchamp the Civil Judge conducted the examination. One portion of the examination consisted in writing a judgment in a case taken from the records of the Court, all necessary information being read out to the candidates. The case was one in which there was some scope for the display of legal skill. As the facts of the case was being read out to the candidates by the Sheristadar of Civil Court an altercation arose between him and Muthusawmy which drew the attention of Mr. Beauchamp. On learning that the Sheristadar was reading too quickly and the candidates could not quite follow him, Mr. Beauchamp told the reader, to consider himself an examinee, take down notes and write judgment thereon. Muthusawmy Iyer's judgment was very excellently written and it quite corresponded in all respects with the judgment of Mr. Beauchamp.

Mr. Beauchamp was so much pleased with his intelligence in arriving at a correct decision that he appointed him as the District Munsiff of Tranquebar. Sir Alexander Arbuthnot, the Director of Public Instruction, who was anxious to retain him in the Educational Department objected to the transfer of Muthusawmy Iyer, but Mr. Justice Holloway who was equally anxious to get him to the Judicial Department prevailed over the former. In this office he won recognition both from his superiors and the public Unlike other Munsiffs he requested the District Judge on one of his inspection-visits to make a searching inspection of his office and to sit with him on the Bench to witness how he conducted cases. The District Judge was highly delighted with the way in which he conducted cases and kept the registers of the Court. The Judge said :—" Muthusawmy Iyer is one of those who are fitted to sit with me on the same Bench." In 1859 he was made Deputy Collector of Tanjore and was put in charge of two taluks Then he became Deputy Collector and Magistrate. In this office he made himself remarkable by considerable aptitude for revenue work as well as by a thorough knowledge in the criminal law of the country. On one occasion Mr. J. B. Norton who appeared before him to conduct a case of cheating was struck with Muthusawmy Iyer's abilities and on his return to Madras expressed it as his opinion that " much judicial talent of a very high order. was wasted in the Revenue Department." His admirers, Mr. Justice Holloway and the Direc-

tor of Public Instruction Sr. Alexander Arbuthnot, were very much pleased when they heard Mr. J. B. Norton's observation.

In 1865, he was appointed Sub-Judge of Canara and in 1866 became a Magistrate of Police at Madras. While in this capacity, Muthusawmy Iyer acquired the remarkable power of accurately analysing cases. He possessed all that would go to make up a sound and conscientious judge and discharged his Magisterial duties without fear or favour. On one occasion, an Indian applied for a summons for assault against an European Judge of the High Court who, it was alleged, thrashed the applicant for trespass into his premises. He issued summons at once and insisted on the judge's appearance in the Court and fined him three Rupees. While he was a Magistrate he passed the B L. examination in the First Class. Mr. J. B. Norton referring to his success said :—" Let me mention our excellent fellow-townsman and Magistrate, Muthusawmy Iyer, who has never relinquished his studies, and at his age, and while occupying a seat on the Bench, he has had the moral courage, to present himself for examination for the B. L. Degree. Rumours speak of his having done excellently well; and, indeed, I hear that he has obtained a First Class. If he is not at the head of the list, he has only been beaten by a very few marks by a younger competitor, who, it must be remembered, has had the advantage of being able to devote his entire time to his studies, while Muthusawmy has had all his Magisterial duties to perform, and has only been able to devote his leisure to fitting himself for his examination. There have been First Class men in the B. L. Degree before; but then the standard was two-thirds of the whole number of marks; now it has been raised to three-fourths."

As a Magistrate he did admirable work which elevated him to a seat in the Small Cause Court Bench. In January 1877 he received invitation from the Madras Government to be present at the Imperial Assemblage at Delhi and on that occasion he received a commemoration medal from the Viceroy. Next year he was made a C. I. E. in recognition of his valuable services. In investing him with the insignia of the C. I. E., the Duke of Buckingham, the then Governor of Madras, said : " Muthusawmy Iyer,—The pleasing duty has fallen to me to deliver to you the insignia of the Order of Indian Empire in accordance with the grant which has just been read. You belong to a branch of the service, the judicial branch of the highest importance to the well

being of the Empire. There is no branch of the service on whose efficiency, on whose integrity and on whose ability and calm judgment the liberty of the subject so entirely depends as upon the judicature. I have great satisfaction in observing that you, who have distinguished yourself in this branch have been called forward to occupy a high and prominent place among the judges of the land and it is with great pleasure that it falls to me to announce to you that it has been Her Majesty's pleasure to select you for this favour, a favour which, I trust you may long enjoy." The same year Muthusawmy Iyer became a High Court Judge and the Duke, referring to his elevation to the High Court Bench, said in one of his public speeches : " In nominating the Honorable Seshia Sastri to the Council of the Viceroy, in placing the Honorable Mr. Justice Muthusawmy Iyer on the Bench of the High Court, I know that I have advanced them to no honour which was not well deserved or to a post which would not be well filled. Such are the men of whom one shall hereafter need many more—keep them in your minds as studies for your emulation "

Muthusawmy Iyer was the first Indian Judge and he experienced a feeling of trepidation while trying the first case, but within a short time he was on all sides recognised to be one of the ablest judges of the High Court Bench. He was calm and dispassionate on the Bench, industrious and systematic in his business and he possessed worderful memory and power of grasping the minutest details in cases that came on for hearing before him and he was never put out of patience in finding out the truth of a case however tiresome may be the mass of evidence. All these qualities made him a model judge. His decision ranked with those of the best English Judges and the most intricate cases were particulary posted to him for disposal. The European Judges who sat with him on the High Court Bench regarded him as a great authority on all principles of law and very rarely dissented from his opinions. His judgments were often very long but always exhaustive and added to the valuable contributions of the legal literature. Of Muthusawmy Iyer's judgments Mr. Whitley Stokes says :—"Of these judgments, none can be read with more pleasure and few with more profit, than those of the Hindu, Muthusawmy Iyer, and the Muhammadan Sayed Mahmood. For the subtle races that produce such lawyers, no legal doctrine can be too refined, no legal machinery can be too elaborate." For over fifteen years he adorned the High

Court Bench and in 1893 he officiated as the Chief Justee *vice* Sir Arthur Collins. He firmly held that the duty of a judge was sacred and in his convocation address he described it thus: "The Court of Justice is a sacred temple; the judges presiding over it are, though men, the humble instruments in the instincts of truth, and those who enter this holy edifice with unholy thoughts, or desecrate it with unholy actions are traitors to their god and country. Those of you who may rise to the Bench should recollect that the power you may be called upon to exercise in the name of your sovereign is, according to another of your ancestors, a power divine." Soon after he had acted as the Chief Justice he was made a K. C.I.E. and the Indians as well as the Europeans congratulated him on the occasion of his elevation to this title. By the begining of 1903 he was suddenly taken ill and was hurried on by the angel of death to the other world.

It was often said by some that he did nothing in the way of India's progress. The duties he had to attend to as judge, were heavy and taxing and he found little time to attend to other duties. But he interested himself to a very great extent in all matters connected with the Madras University. He was made a fellow of the Madras University in 1872, and became a member of the syndicate in the year 1877. On all the educational questions coming up before the Senate for discussion he took an active part and for many years was an examiner for B. L. and M. L. examinations.

It has been very often said that he did very little for the cause of the India's progress. But he recognised the necessity for reforms in certain respects. He held that improvement in Hindu Society could not speedly be brought out and it should come slowly and gradually. His public addresses showed his views were broad but he was cautious in action. Of the condition of the Hindu women he said: "No one who considers the social status of Hindu women can fail to come to the conclusion that it is open to considerable amendment" He expressed his opinion on female education thus: "All of you should endeavour to secure the benefit of teaching to such young women as may come under your protection and guardianship, and I have no doubt that the prejudice against it will wear away in the same manner in which it has worn away in relation to girls receiving any education at all." Of foreign travel he said: "I will advice those of you who can afford to pay a visit to Europe to do so, and add to your knowledge the benefit of that social education which residence in civilized

countries for a time with a view to self-improvement, is likely to ensure." On the question of infant marriage he said:—"There is no foundaction for the belief that a marriage contracted after maturity is illegal, though in practice the supposed sin of the father was often visited by society upon the daughter." On widow re-marriage his pronouncement was this: "Although a woman could marry once, a man is entitled to marry as often as he likes, even when he has several wives living. This inequality between man and woman, with respect to the rights and obligations of the marriage, is aggravated by the incidents of the family system....... In these circumstances it is no matter for surprise that friends of progress should characterise the social system and the law on which it rests as cruel to women. Considering it in relations to the requirements of morality, I must say that remarriage is as necessary in the case of young widows whose marriages have been consummated as in the case of virgin widows."

There were frequent assertions that he did not avail himself of the opportunities he had as a Judge of the High Court to facilitate reforms in the social line. This refers to legislation in favour of social reforms. On this question he expressed his opinion thus: "It seems to me that the orthodox party overlooks the fact that a ruling power, which recognizes neutrality as the key-note of all legislative and administrative action and which has to deal with forms of marriage as numerous as there are races who owe allegiance to it, should interpose no obstacle in the path of progress, but that it should recognise the forms of marriage which the party in favour of reform may introduce from time to time. On the other hand, the party in favour of progress forgets that no statesman should be invited to commit himself to a course of legislative action which would invalidate marriages that are performed in accordance with natural custom, and which would thereby involve in it an irritating interference with the most important domestic event of the majority of Her Majesty's Hindu subjects."

Pietrus Jacobus Joubart.

(The famous Boer General).

Pietrus Jacobus Joubart who played an important part in the great British-Boer War, 1899—1902, was born of a Huguenot family in Cape Colony. When the discontented Boers of Cape Colony emigrated into the interior of South Africa in 1834, he was only a year or two old. His father was one of those irreconcilable Boers who migrated. The very atmosphere young Joubart inhaled was contaminated with hatred towards the English.

He received just the education that a wandering father could afford to give. His father was a Boer farmer settled long ago in Cape Colony and he was brought up exactly as a farmer's boy. He began his life first as a farmer and his complete success in this line induced him to engage in trade as well. The extraordinary skill displayed by him in all his undertakings and his marked ability in the successful control of business soon brought him at the front in public life.

As a merchant his ingenuity was unsurpassed and he amassed a great wealth. He was State Attorney to the Transvaal Republic before he became Vice-President, the highest office in all Transvaal.

From his boyhood he hated the English to the same extent as ex-President Paul Kruger did and took active part in all the struggles of the emigrant Boers with the blacks in the interior South Africa. When Paul Kruger was the Commandant-General of the Transvaal, Joubart served under him as a volunteer and soon rose to eminence. At the time when the Transvaal Boers were in a very serious plight of being annihilated by the native blacks he worked heart and soul with Paul Kruger, the Commandant-General, in order to save his country from the revengeful blacks. When Paul Kruger advised his countrymen to apply for British protection against the native tribes, Joubart was one of those who were against the proposal. But it was imperative that the Boer

should either seek for British protection or be exterminated from the surface of the earth. Kruger prevailed over the majority of the Boers and saved Transvaal from the crisis. Joubart refused office under the British Government while the wily Kruger accepted ore. After their difficulties with the black tribes were over and the power of all the tribes was completely broken, the Boers of Transvaal revolted against the British Government. It was in 1881. Joubart was one of the triumvirate elected to manage the public affairs of the Boer and was the Chief-in-Command of the rebel forces. The military ability he displayed, when under Paul Kruger and afterwards, won his way to this supreme command of the Boer forces He taught England his terrible power to smite at Laings Neck, Bronkhustr and Majuba Hill as well as in the late Boer War. He was not merely a fighter, but a strategist worthy to rank with the great military leaders of the modern days and his shrewdness and cunningness earned for him the name of Slim Piet (=cunning Piet).

When Paul Kruger became the President of Transvaal Joubart became the Commandant-General and Vice-President. It was often been said that Kruger and Joubart represented the two arms of Transvaal, one its diplomatic and the other its military. He officiated as the President of Transvaal during the period of Kruger's absence in Europe. He was very popular among his countrymen and his devoted attachment to his country sometimes brought him into collision with Kruger's Government. Although the office he held as the Vice-President carried no power with it, his position as the Commandant-General and his universal popularity among his countrymen gave him immense influence in the State.

His whole life was characterised with courage, fairness and humanity. Like the greatest military leaders, Joubart believed that in the settlement of disputes, the arbitrament of arms should be the last resort; but he was a patriot at heart and never shrank from duty to his country; and the fear of death and disaster did not enter his thoughts when called to defend his principles. His views were always broad-minded and he had always advocated a greater liberality towards the Uitlanders than Kruger had been disposed to show. Kruger's belief was that the s fety of the Tansvaal Repubic demanded the denial, except under rigid conditions, of the franchise for the Uitlanders while Joubart claimed that a great many of them were at heart the friends of the Transvaal Government and these should be given the right to vote. He

said that such a person should first take the oath of fidelity, with all the responsibility thereby implied, and if, after a few years' test, his sincerity is clearly proved, he should be allowed the full privileges enjoyed by the burghers of Transvaal.

He organized the army of the Transvaal and divided the country into seventeen military divisions, each division being divided again into smaller divisions with commanders, field cornets and lieutenants of different rank in charge. Every man had his complete equipment at home and was ready for service almost as soon as notified. He had to send only seventeen telegrams to bring about the mobilisation of his army within forty-eight hours. After the revolt of the Uitlanders which took place in 1896 and which was effectively suppressed by the activity of the Boer Commandants and by the tricks of Kruger the question for military reorganisation was discussed and Commandant General Joubart was to take it up. He reorganised the army of the Transvaal and brought it to an efficient state. In the war council in Kruger's house after Dr. James and his followers, who, unauthorised, raided into Transvaal to aid the Uitlander rising, were brought to Pretoria as prisoners, Joubart was one of those who demanded that the raiders should immediately be shot. Kruger used all his influence and eloquence to save Jameson and his followers but he was unsuccessful for a long time in securing the smallest amount of sympathy for the prisoners. It was only after hours of patient and cogent argument Kruger was able to win Joubart to his line of thinking. Finding tha his argument had made a little impression on Joubart, Krnger went on with his argument in behalf of the prisoners. "My friends," Kruger commenced "I will ask you to listen patiently to me for several minutes. I will tell you the story of the farmer and the neighbour's dog. Suppose that near your farm lives a man whose valuable dogs attack your sheep and kill many. Will you shoot the dogs as soon as you see them, and in that way make yourself liable for damages greater than the value of the sheep that were destroyed. Or will you catch the dogs when you are able to do so, and, carrying them to your neighbour, say to him, I have got your dog; now pay me for the damages they have done me, and they shall be returned to you." The parable was effective. After a moments silence Joubart's face lighted up joyfully and he exclaimed, "We have the neighbour's dogs in the jail. What shall we do with them?" Soon after Joubart was won to Kruger's

ide, the council of war ended with the decision that the prisoners should be handed over to the British Government. By the closing of 1897, Joubart while conversing with a newspaper correspondent spoke the following words: " Have not you English always followed on our heels —not on us here only, but all over the world, always conquering, always getting more land. We were independent when you came here. We are independent now, and you shall never take our independence from us. The whole people will fight. You may shed blood over all South Africa, but it will only be over our dead bodies that you will seize our independence. Every Dutchman in South Africa will fight against you. Even the women will fight. You may take away our lives, but our independence — never."

Regarding the solution of the Anglo-Boer struggle in South Africa General Joubart expressed his opinions in one of his letters to his acquaintance, a Magdeburg journalist. He wrote :—Dear Sir : The close of your letter, which reached me this morning, was prophetic. War has broken out. God grant that it may continue to be as favourable to us as it had been up to the present. It was with a full and firm confidence on the Almighty that we entered upon this war which was forced upon us in defence of our country's liberty for which we are determined to conquer or die.

" You know my countrymensufficiently not to need any explanation on that point, and that is the reason why I come immediately to the important point of my reply. After the Jameson raid in January, 1896, which, fortunately we crushed, our Government became convniced that England, urged on by classes little worthy of respect, was determined to begin sooner or later, a war of extermination against the Boers. We were also convinced that the only way to guard against the danger was to accumulate armament; and although we know that the war in question on the part of England would be severely condemend by all the European powers we foresaw that none of them could intervene efficaciously, because they would all be so strongly influenced by the noisy threats of England and by the armament of her formidable fleet that the greatest of them would not dare raise their voices against the insatiable greed of England, even if their own interests were to suffer. Under these circumstances, we had to rely upon our own strength. To arm continually and to conceal our armaments—that was our aim, and in this we have been eminently successful

We often allowed the English spies to visit our arsenals where there was nothing but old material, but we carefully concealed our modern material of which the English knew nothing until the outbreak of the war.

"We were not wrong in counting upon the disdainful reports of the English spies in regard to our military strength, and their boasts about crushing Pretoria did not frighten us.

"But our opinion of the numerical forces of the English seems to be exaggerated. Up to the first week of the month of December, the English will not be able to put in the field more than 85,000 men, from which must be deducted at that time at least 10,000 men in killed, wounded, sick and prisoners. From the 75,000 remaining there must be a considerable deduction which will be occupied with the guarding and transportation of supplies; so that it is not likely that there will remain more than 35,000 men for decisive operations.

"Before God I assure you that we Boers have no idea of interfering with English predominance in South Africa. What we insist upon is the complete independence of our own country. But if the war should continue it is the independent spirit of all Afrikanders that will smash British supremacy.

"What do we care for England's 40,000,000 inhabitants, if she can only send 80,000 soldiers here? We Boers with a population 170,000 souls have already 50,000 men in the field so that we can get along very well without the aid of the Boers of the Cape and of Natal.

"Woe to the English if they continue to exite the savage blacks against us! A universal upheaval of the Afrikanders would be the consequence and I shudder to think of what would mean for the English.

"Up to the present time our enemies have fought bravely; but when they begin to suffer the privation of war, demoralization willcome upon them, and they will weaken. We are convinced of our own ultimate triumph and of God's aid in this war as in our preceding wars with the same foes.

"The blood that must be shed in this struggle, which will last probably more than a year, will not be upon the heads of our children. We fight for our creed and country".

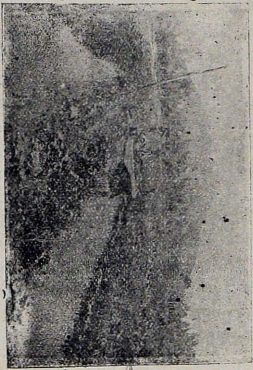
In the Great Boer War, 1899—1902, General Joubart was the Commandant-General of Transvaal and Orange Free State forces and conducted the war with great credit to himself and his country. Within a short time he occupied the whole of the triangular portion of Natal driy-

ing the British forces before him and invested Ladysmith, where was concentrated the whole of the British forces then in South Africa. General Sir Redvers Buller who won name in various wars was repeatedly defeated by Joubart while attempting to relieve the shut-up British forces at Ladysmith. In the middle part of the war General Joubart fell ill and departed for the other world leaving behind him an immortal fame.

Dal Lake and its Floating Gardens.

(*From Valley of Kashmir.*)

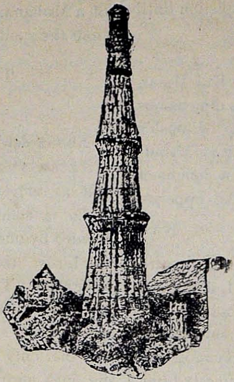
In Kashmir is a lake charmingly beautiful. It is called Dal Lake. On the surface of the water of this lake a certain class of people known in Kashmir as the Mirbahri float gardens; and the whole cultivation and vegetation of the gardens is full of interest and of great importance to the city people. The floating gardens of the lake are called the *Radh* and are made up of long strips of the lake reed, with a breadth of about six feet. These strips can be towed from place to place and are moored at the four corners by poles driven into the lake bed When the *radh* is sufficiently strong to bear the weight of a man heaps of weed and mud are extracted from the lake by poles and these heaps are formed into cones and placed at intervals on the *radh*. These cones are known as *pokar* and each cone accomodates two seedlings of melons or tomatoes, or four seedlings of water-melons or cucumbers. Every thing that plant life requires is present. A rich soil and ample moisture, with the summer sun of Kashmir, help the growth of vegetables in surprising abundance and of excellent quality. It is not an uncommon thing to gather thirty full-sized fruit from every plant, or from ninety to hundred fruits from each receptacle. Not behind the floating gardens in fertility are the *demb* ands which are formed along the side and sometimes in the middle of the lake



when the water is shallow. The cultivator of the Dal Lake selects his site and plants willows and sometimes poplars along its four sides. Inside these willows he casts boat-loads of weed and mud until the land is above the flood level, and year by year he adds a new dressing of the rich lake weed and mud. Around the *demb* plot run little water channels from the lake, so that moisture is always present and on the *demb* a great variety of crops is raised. Rapeseed, maize, tobacco, melons, potatoes, onions, radishes, turnips, egg-plants, white beans, peaches, apricots, and quinces flourish on this rich soil, and if it were not for the constant liability to forced labour and to the curious system under which revenue is collected daily from the half-amphibious dwellers on the Dal Lake, the cultivators of the demb lands might have been the most prosperous people in Asia. The *demb* system is not now confined to Dal Lake alone. All over Kashmir the people who live by the great swamps have begun to construct these curious oblong patches.

Besides the splendid produce cultivated by the Mirbahri people, the Dal Lake yields some wild products free of labour which form other sources of food. The vegetation on the surface of the water of the lake and around it is ravishingly picturesque and one could be seeing it all day long without food. The wild products of the Dal Lake are the *Singhara*, the *Jewar*, the *bumbh* and the *pits*. The *Singhara* nut affords an easy meal which is not to be despised; the *Jewar* gives a pleasant seed which is eaten raw or parched; the *bumbh*, with its long stem and white flower, provides an ourishing vegetable from the former and an agreeable *Sharbat* from the latter; and then the glory of the lake, the noble pink lily, yields a sweet nut, and a warm, savoury vegetable in its leaf-stem, white, succulent. Lastly, and perhaps most useful of all, is the *pits* the rush from which the matting of Kashmir is made; and this too gives a dainty food, known as the lake sweet-meat which is made from a powder collected from the young rushes in the spring and boiled into the consistency of cheese. The roots too of the lake rush are eaten. Nowhere are found such wonderful gardens and the scenery of the Dal Lake and its surroundings present a most fascinating interest to he admirers of scenic nature.

Kut-Minar.



Kut-Minar was built in memory of Kutbuddin's victory about the period, 1210—1220. It is a magnificent tower, 238 feet high It is twice the height of the Duke of York's column, tapering from nearly fifty feet in diameter at the base, to nine feet at the top. It is divided into five stories. The first story is ninety-five feet high and consists of twenty-four faces in the form of convex flutings, alternately semi-circular and rectangular. In the second story, which is fifty one feet high, these projections are all semi-circular; in the third floor, forty-one feet, they are all rectangular; the fourth twenty-six feet, is plain cylinder; the fifth twenty-five feet is partly fluted and partly plain. Each story is divided by a boldly projecting gallery running round the tower. The whole structure is encrusted with texts from Koran sculptured in low relief. A circular stair-case of 375 steps leads to the top, and no traveller, who is equal to the exertion, should forego the view to be obtained from it. Spread out like a map is the whole Delhi plain, on which may be picked out the well-defined walls limiting the great fortified palaces and citadels which have one by one disappeared with the successive dynasties which created them, leaving only Titanic ruins as the memorials of their vanished empires. The Kut-Minar is supposed to be the most perfect, as well as the second loftiest tower in the world. Its carvings are as fresh as though they are of yesterday's date, though it is 650 years since it was finished. Its beauty of form and colour—red sand-stone, white marble, contrasted with the immense blue of an Indian sky—cannot be described by all. I do not know of anything that can be compared with it for beauty of design and perfection of proportion except that wonderful masterpiece of Italy's great architect, the Campanile of Giotto, at Florence, which was erected about the same period, and which is thirty feet higher. The Kut-Minar was commenced by Kutbuddin in the latter part of the 12th century and finally completed by Altamsh, his

successor, about 1210—20. It is the Tower of Victory and has looked down upon the Hindus conquered by its founder, under an unbroken Muhammadan sway, from its completion until the Mutiny in 1857.

About 150 yards from the Kut-Minar, a second tower of twice its dimensious was begun by Allauddin, Altamsh's successor, but the project was abandoned befoie it had reached a height of fifty feet. It stands on the opposite side of Delhi road.

The Kut-Minar rises from the centre of the old Hindu fortress of Lalkot built about the year 1060, whose massive walls, thirty feet thick still surround it in sufficient preservation to enable the spectator to trace them distinctly from the summit of the tower. Considerable sections are still standing, sixty feet high with great bastions at the angles. In the west wall portions of two or three gateways can still be made out. The inner walls are altogether two and a quarter miles in circumference. The outer walls, which extend further into the plain, belong to a later fortification, built during the following century by Rajah Pithora, the last champion of Hindu independence in Upper India, who was defeated by Mahamud Ghor, 1191, in a great battle under the walls of the fortress which still bears his name and put to death afterwards in cold blood.

The group of buildings surrounding the Kut-Minar possesses, like the "Two and a half day's" Mosque at Ajmer built also by Altamsh, the peculiar features of a Muhammadan mosque constructed from the spoils of Hindu temples.

The Hoopoe.

No Garden is worthy of the name if it possess not a lawn of emerald grass, soft as velvet ; likewise, no lawn in India is complete unless it be ornamented by one or two hoopoes. Delightful birds, these, and as unique as delightful. There are no birds like unto them. Ther is a profession of which they enjoy a monoply. They are the only birds which habitually dig into springy turf or their insect food. Snipe, sand pipers and innumerable other birds probe the soft mud of river-bank, marsh or *jhil* for their prey ; the hoopoe alone is able to force its long beak deep into dry soil. The beak of the ordinary long-billed bird is soft and plaint ; that of hoopoe is hard and stiff. The hoopoe, then, as regards its manner of obtaining food, is a kind of dry-land snipe. It is, of course, in no way related to the snipe; the resem blance of the beak in the two species is but the the result of similarity of habit. The snipe wades in water, so has long legs ; the legs of the hoopoe are very short, so short that the bird has to walk very primly in order to keep its

tail from touching the ground. Hoopoes are execeedingly numerous in Madras. It is but necssary to betake oneself to any open space, preferably a lawn re-freshed by recent rain, in order to see some of these charming birds. In case there is any one who is not acquainted with the hoopoe it will perhaps be well for me to say that the head and neck of the bird are fawn-coloured and ornamented by a crown of buff, edged with black—a crown which, according to the Mahomedans, was given to the bird by King Solomon in recognition of meritorious services ! The wings and tail are composed of broad and alternating bars of black and white ; these form a bold and pleasing contrast to the fawn of the head and neck : indeed, it is difficult to imagine a happier combination of colour and pattern than that presented by the plumage of the hoopoe.

One would naturally imagine a bird so clothed to be execeedingly conspicuous; but the hoopoe is not so noticeable as one would expect, for its colours harmonise with its environment. Yet it is a conspicuous bird, and since it feeds in open places, is obliged to protect itself by means of a ruse when danger is at hand and there is no time to fly away. "On the approach of a hawk or other enemy," writes Mr. W. P. Pycroft," it throws itself flat upon the ground, drops its crest and spreads out its wings and—heigho, as if in odedience to the magician's wand, our bird has vanished; what appears to be a bundle of rags remains in its place. " I have never myself seen the hoopoe act thus, but can well believe it does. I know a Parson who once did a similar thing. He was gardening, and was wearing the oldest of his old clothes (and that is saying a great deal, for his living was not a fat one) when he saw a lady parishioner driving in at the gate. With admirable presence of mind the Parson rammed his hat down over his eyes, stretched out his arms, and remained motionless in this attitude. The lady drove past him, learned at the door that he was not at home and drove away again, little suspecting that the innocent-looking scare-crow was her spiritual adviser ! There is, however, this difference between the Parson and the hoopoe. The former consciously imitated a scare-crow, while the hoopoe's imitation of a bundle of rags is unconscious. It sees danger, is very frightened, and crouches in its abject terror. When it does this it has no idea that it is mimicking anything. It is, I think, important to bear this in mind, because books dealing with mimicry are apt to give us the idea that the mimicry is conscious, whereas it is nothing of the kind. While the hoopoe is feeding, its crest is folded right back, and looks like a prolongaion of the attenuated beak. But directly a human being approaches, the bird stops probing into the ground and regards the intruder suspiciously. If

the bird be further disturbed his crest is instantly erected, and he flies away."

Seen from a little distance, the hoopoe is so very beautiful that one is naturally desirous of approaching nearer, but close inspection means a sad disillusionment. The cinnamon-coloured feathers which from a little distance looked so soft and clean, are seen to be course, dry and untidy, and here and there patches of bare skin may be visible. The full beauty of most birds cannot be appreciated except upon minute inspection. To this rule the hoopoe forms an exception. Let us then content ourselves with watching him at a little distance. The crest of the bird, which was erected at our approach, gradually sinks, and feeding is resumed. Now a hoopoe taking a meal always puts me in mind of a passenger hurriedly devouring dinner at a railway station. The bird feeds as though it were eating against time. It plunges its long beak into the turf with what appears to be feverish haste, seizes something, and swallows it at a gulp. It then takes a hurried step, and again plunges its beak into the ground. Besides excavating those insect larvae known as "ant lions," which set traps for unwary insects, the hoopoe digs up each and every kind of subterranean grub. It also feeds upon ants, small beetles and grasshoppers. The bird must have a most voracious appetite, since notwithstanding the fact that it eats so quickly it spends most of the day in seeking food. Hoopoes live in couples and usually feed in company. When they fly they sweep through the air in undulating curves. Most beautiful objects do they appear as their vibrating wings flash in the sunlight. They then look, as Colonel Cunnigham well says, more like great butterflies than birds. The hoopoe, though it seeks its food entirely on the ground, is gifted with no mean powers of flight. Mr. Phillips states that a trained hawk almost invariably fails to catch a hoopoe.

Hoopoes are pugnacious birds and are treated with great respect by their neighbours. Even the redoubtable king-crows dare not take liberties with them. The other day as I was walking through a compound I came across a pair of hoopoes feeding on the grass. A king-crow, which was perched on a tree hard by, made a dash at an insect and passed quite close to one of the hoopoes. The latter appeared to regard this as an affront, for he pecked savagely at the passing king-crow ; the latter, having no mind to act as a target for the hoopoe, changed its course. Presently it had occasion again to pass quite close to the hoopoe, and the latter again pecked at it viciously. The king-crow then decided to go and hunt insects in a less dangerous place. Hoopoes are, upon the whole, silent birds. They sometimes emit a curious little note, which Colonel Cunningham syllabalises as " uk, uk,

uk, uk, uk:" They can boast of no kind of song.

Like the common barn door fowl and a great many other birds, hoopoes indulge in a daily dust bath. Sometimes one may surprise them just before sunset rubbing their feathers in the loft cleansing powder which lies in a thick layer upon the less frequented parts of the road. I have never seen a hoopoe bathing in water; I have an idea that the bird, like cats and Tibetans, and unlike Scotsmen, has a theory that water is injurious to the skin and should be only administered internally.

Both sexes are clothed alike, and as they are showy birds one would surmise that the hoopoe nests in a hole. This surmise is correct. The birds will build in almost any description of hole, in a cavity in the trunk of an old tree, in a hole in the wall of a house under the caves, or in a hole in a bank. The entrance to the nest is often so small that it seems impossible that a hoopoe could squeeze through it. But it is the feathers that make a bird; take away these and what remains is but a fraction of the original. A sparrow will pass with the utmost ease through an aperture which is scarcely larger than a wedding ring. A hoopoe's nest is an exceedingly unsavoury affair. Any sanitary officer would unhesitatingly condemn it as totally unfit for habitation; bnt birds, like natives of this country, seem able to thrive in spots so odoriferous as to paralyse European olfactory nerves? The nest is just a bundle of rags, feathers, and rubbish. and has no distinctive shape or form' Mr. Jesse states that he once came across a hoopoe's nest into the structure of which a dead hoopoe had been worked. This is surely practising economy with a vengeance. Palla states that he found a hoopoe's nes "within the exposed and barely decomposed thorax of a human body, with seven young birds just ready to fly, which defended themselves by a most fœtid fluid." It is in the face of facts such as these that I find it difficult to accept the theory of sexual selection, according to which the beautiful plumage and the magnificent songs of birds are due to the æthetic tastes of the females.

Books on Indian natural history state that the nesting season of the hoopoe is from February to May. These limits however, must be considerably extended. Last January two hoopoes brought up a family in an old tree in the Adyar. I further came across a nest in June at Gonda, in Northern India. The nest was in the mud wall of a stable, just below the roof. The nest is quite easy to find. It is only necessary to watch some hoopoes in January, February and March, and if they are nesting you will be able to track them to their lair without difficulty. The parent flops lazily along right up to the nest

It may feed the young from outside, or may enter the nest and remain there for a few seconds. If you see a hoopoe visit any hole ten or twenty times in the course of an hour you may be absolutely certain that it has a nest in that hole. Birds which nest in holes take no precautions to conceal the fact that they are going to the nest, as many birds which build exposed nurseries do In the former case there is no need for caution, in the latter there is. I have often amused myself by sitting quite close to a nest in a hole; the parent returns with some tasty morsel for the youngsters, and is disgusted to find an ogre sitting near the nursery. Usually the bird will fidget about for a little outside the nest in the hope that the intruder will take himself off, and, if this does not happen, it will boldly enter the next. From four to seven eggs are usually laid by the hoopoe; these are pale blue are greenish white in colour.

Two species of hoopoes are found in India, but they are so similar that it seems unnecessary to divide them. One form is called the European hoopoe (*Upupa epops*) and the other the Indian hoopoe (*Upupa indica*). They are distinguished by the former having some white in the crest. But most birds in Northen India display more or less white, and these are regarded as hybrids between the Indian and European forms. The hoopoes which occur in Burma have rather longer beaks than those found in India proper, so some species-makers want to form yet another species of him. The hoopoe frequently visits England and would breed there if it were allowed to do so; but the moment the beautitul bird sets foot on our shores it is shot by some collector, who then proceeds to boast about his exploit. The consequence is that the hoopoe is a very rare bird in England, and is likely to remain so until severe measures are enacted against the collector of birds.

D. D.

Causes of Hindu Decadence.

(*By a Brahmin.*)

The earnest appeal that Mr. S. Sachchidananda has made to his educated countrymen in the October and November numbers of *East and West* deserves the thoughtful consideration of every one interested in the social and mortal welfare of this vast coutry. Mr. Shchchidananda, who is a Swami or Sanyasin, writes with the vigour that proceeds from feeling and conviction, and his "Plea for the Ill-used and the Oppressed" is certainly among the most remarkable contributions to Indian periodical literature I have come across for some time. The writer begins with an appeal on behalf of the Mahars, a down-trodden race, found in large numbers in Bombay, the Central Povinces, Berar, Hyderabad, Central India and Ajmere. According to the

last Census Report, the number of Mahars was 2,928, 666, not including the Dheds, who are about 110, 000 and seem to have been a branch of the Central Provinces Mahars who have been settled for generations in Baroda, Hyderabad and Rajputana. Referring to the tables of territorial distribution we find that in 1901 there were 1,344, 326 Mahars in Bombay, nearly 620, 000 in the Central Provinces, 565, 000 in Hyderbad and more than 350, 000 in Berar. In Southren India they are very meagrely respresnted, there being only 81 of them in the Madras Presidency, with just a solitary couple in Travancore. They are assuredly among the most genuine, and form quite a third of the aboriginal races of India, who, in all, number barely ten millions. The Mahars prefer to call themselves Bhuiputs, *i. e.*, literally, sons of the soil.

"How do we treat these our natives?" asks Mr. Sachchidananda ; "we treat them not merely as beasts but as actually worse than beasts. The shadow of no beast pollutes us, the touch of most beast, is innocuous, and the touch of some beasts, such as the cow, actually purifies us." Educated Indians, instead of doing their duty by these Mahars, have deliberately stood in the way of their progress. These many centuries the higher classes in India have kept them out of the chance of acquiring any education by their indifference and even positive ill-will. The figures about the condition of literacy among the Mahars are terribly significant. Out of nearly 56, 000 Mahar males in Amraoti, for instance, scarcely 450 were literate, while out of 50, 000 woman only 14 could read and write ; only 22 of the 450 knew English. The Dheds women in Baroda are scarcely better. In a total male population of about 45, 000, Dheds only 580 were literate, and of this number only two could read and write English. The Dhed women in Baroda seem to be even more illiterate than their Amraoti sisters, as only seven out of 50,000 knew their vernacular alphabet. The Mahars would have been entirely illiterate were it not for Christian Missionaries who, with English and American money, are trying to ameliorate their condition and who, in return for their self-sacrificing labour, are roughly handled by even the leaders of the Hindu comminuty "for seeking to alieante the Madars from their allegiance to Hinduism." In some places the Mahars, it appears, are not permitted to take water from the wells dug for their benefit by their Missionary friends. "We complain," says Mr. Sachchidananda, "that we are gradually being reduced to hewers of wood and drawers of water, a favourite phrase in political circles. But we must not forget that we do not allow the Mahars to be even drawers of water, althongh we are generous enough to allow them to be hewers of wood for us." The author raises a warning finger and

states his conviction that so long as educated Indians keep the Mahars and similar classes out of their programmes, their aspirations are doomed to fail.

Mr. Shchchidananda comes next to speak of child widows, and from the appalling figures I have gathered, I can assert that he has not overstated his case. Of all socials evils, infant-marriage is the most rampant in Bengal, and I regret to note that it prevails equally among Hindus and Mahomedans. We learn from the Census Report of 1901 that there were in Bengal 528 baby-widows *under one year*, of whom 426 were Hindus and 99 Mahomedans. As we prodceed in the scale of years the figures increase with frightful rapidity. There were 573 Hindu widows between the ages of 1 and 2; 640 between 2 and 3; 1,732 between 3 and 4; 3,755 between 4 and 5; over 34,000, between 5 and 10; and nearly 73, 500 between 10 and 15! Things are not quite so bad in Madras, but they are bad enough. In this Presidency, with a female population which is a little over half that of Bengal, their were 18 widows under one year; 24 between the ages of 1 and 2; 66 between 2 and 3; 175 between 3 and 4; 403 between 4 and 5; 4, 000 between 5 and 10; and 19, 000 between 10 and 15. It is nearly half-a-century since Act XV of 1856 was passed, legalising widow marriages; but how little has been its visible effect. Many Provinces, notably Bengal, have not only made no progess but have actually gone back. "Is it conceivable," asks Mr Sachchidananda passionately, "that there could be any wrong more flagitious, any oppression more intolerable, than to condemn baby-widows under one year to a life wherein they are shunned as accursed creatures whose very sight is inauspicious? And yet some of us are unable to see that this is a wrong at all, maintain and justify our conduct by ingenious pleas which could be urged with equal or greater plausibility in support of female infanticide, of the practice of burning alive by force widows on the funeral pyres of their husbands, of humam sacrifices and even of cannibalism itself."

What is the remedy for these and other social evils? Certainly, Indians cannot complain that they are due to the British supremacy in India, for in social, religious and domestic matters the Government have left Indians severely to themselves. There are many who fondly believe that India has but to become autonomous, and a golden era of national well-being will set in. Nothing can be more misleading, for it must be obvious to every sane-minded person that the social coditions of the country have not been, and cannot be, affected by the vicissitudes of her political history. Mr. Sachchidananda thinks—and I need heardly say that I concur with him—that two of the chief requirements for a nation's progress are justice and benevolence, which is only ano-

ther name for self-sacrifice. It is curious that in India, in spite of its being rich in the highest philosophies, these virtues are not as commonly practised as they ought to be. England occupies the first place among the nations because the English understood early that righteousness exalteth a nation; the phenomenal progress of Japan is also due in a large measure to her recognition of the same principle. India will have to recognise it too if she wishes to rise in the scale of nations. Says the writer:— "We have a clear and simple rule for our guidance. Follow the divine law of righteousness, and all good comes to you as the shadow follows the man. Disobey it, and poverty, national decay, and finally, national extinction, must follow the disobedience, as the cart-wheel follows the ox. If, therefore, we wish to prosper, if we want political advancement, a share in the administration, if we want any or all of these things, we must begin at once to eradicate the grave evils which affects our society, which do no credit to our humanity, and which are but so many forms of the hydra-headed monster injustice. The remedy lies entirely in our own hands, and thus we are the masters of our own destiny. May we all have an unfaltering faith in the power of the right, the true, and the good, a spirit of self-sacrifice for the common weal, and steady determination to do the right under all circumstances!" Amen!

Mr. Shimada and Count Okuma.

Americo-Japanese Relations.

In an anniversary meeting held on 31st March 1904, at Kanda, Japan, to commemorate the first American treaty brought about in the year 1854 by Commodore Perry, Mr. Saburo Shimada, a Japanese Parliamentarian and Count Okuma, a Japanese Statesman, made speeches touching the relation between America and Japan and the growth of Japan therefrom. Count Matsukata and Count Inouye also attended the meeting.

Mr. Saburo Shimada, M.P., rose amid cheers and said that the anniversary which they were commemorating on the present occasion was pregnant with far-reaching meaning for the future not only of Asia but of the world at large. The treaty which had been signed at the village of Yokohama half a century ago was a very simple document. It was not a treaty of commerce, but a treaty of unique character, whose principal concern was the relief of the ship-wrecked and such other matters of a purely humanitarian nature. In this the eminent American sailor entrusted with this difficult mission displayed a rare sagacity and a wonderful insight into the real character of the obstacles lying in the path of the Japanese Government of those days. Perry thus succeeded in opening the door of

seclusion so long and so zealously kept shut by Japan. From this dated a series of memorable events of the utmost importance in the history of Japan,—the restoration of administrative powers to the Impor al Court, the abolition of feudalism, and those reforms which culminated in the establishment of a constitutional form of Government. During all these years of steady progress Japan had always enjoyed the invariable sympathy and active assistance of the Government and the people of the United States. The trans-Pacific Republic, by introducing Japan to the world had given Japan the proud position of becoming a harmoniser and middleman between the West and the East. Japan had herself experienced a severe conflict of old and new ideas, and no doubt in her endeavour to introduce Western civilization to the rest of Asia a similar difficulty would have to be encountered. But Mr. Shimada felt sure that the wise Providence would help Japan in the discharge of her important mission as it had wonderfully helped her thus far. Then after going into some historical details about the conclusion of the memorable treaty of 1854, Mr. Shimada wished to call attention to an interesting incident to which Japan owed the advantage and pleasure of having the United States as her first and unassisted introducer to the world. Commodore Perry had been preceded by the Russian envoy, Poutiatine, whose overtures had been totally rejected by the Shogun's Government. Poutiatin subsequently met Perry at Nawa in Okinawa (Loo Choo), and suggested to him that joint pressure on the Japanes Government should he applied. This proposal was wisely rejected by the sagacious American Officer, who was confident of succeeding where others had failed. Be the reason what it may why he decided not to act in common with the Russian, the result, said Mr. Shimada, was happy to Japan who thus had the fortune of being ushered to the world by the lustice-loving Republic of North America. The speaker then referred to the heavy debt of gratitude Japan owed to Townsend Harris whose friendly counsels saved her from many pitfalls in the path of foreign intercourse, notably in the matter of the prohibition of the importation of opium. Another instance of Japan's indebtedness to America cited by Mr. Shimada was Oguri's Mission to the States which was sent over by the Shogunate Court in response to American advice in 1859. According to all accounts, it was certain that every attention and facility was accorded it. In illustration of how solicitous the Americans were for the comfort of the party, Mr. Shimada stated that, according to the diary kept by Miyake an official in the suite of the envoy the party were treated to a Japanese dinner at Washington!

(To be continued.)